DOCUMENT RESUME

ED 155 097 SO 010 922

AUTHOR	Jenkins, Robert E.
TITLE	The Moral and Spiritual Development of Free People. A Challenge for the Public Schools.
INSTITUTION	California State Univ., Fullerton.
PUB DATE	77
NOTE	39p.; Notes and selected bibliography on pages 33-34 may not reproduce clearly in hard copy due to small type size of original document
AVAILABLE FROM	Office of the Dean, School of Human Development and Community Service, California State University, Fullerton, California 92634 ($2.50 paperbound, $2.00 each for 5 or more copies)
EDRS PRICE	MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS	*Curriculum Development; Educational Philosophy; Educational Trends; Elementary Secondary Education; *Moral Development; Public Schools; *School Responsibility; School Role; Social Problems; *Student Needs; Teacher Role; *Values; Youth

ABSTRACT

Values must play an important role in public school curricula. Recent increases in crime rates among youth, and divorces which change a child's family environment, indicate a need for young Americans to have guidance in their moral development. This problem has been considered by professional educational groups for over five decades. A review of position statements and conference reports from groups such as the American Council on Education and the American Association of School Administrators indicates that the moral and spiritual development of American children is indeed a basic responsibility of the public schools. But what values and ethical codes should be emphasized? In his book "Excellence," John Gardner pointed out that society must have concensus on basic issues in order to progress. Commissions and researchers have generally identified fundamental values to include devotion to truth, moral equality, brotherhood, common consent, self-esteem, and justice. Early American and European schools tried to instill values through a direct approach using pledges, creeds, and memorized verses. A contemporary approach employs values clarification techniques in which skilled teachers guide students through weighing pros and cons of various values and arriving at their own decisions. Teachers and administrators should be models of integrity and upright conduct. A planned K-12 program in moral development should include behavioral goals, curriculum infusion, opportunities for student experience, and in-service education for teachers and administrators. (AV)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

JUN 0 9 1978

THE MORAL AND SPIRITUAL DEVELOPMENT OF FREE PEOPLE

ED155097

☆ ☆ ☆

A CHALLENGE FOR THE PUBLIC SCHOOLS

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

☆

ROBERT E. JENKINS
PROFESSOR OF EDUCATION

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Robert T. Stout

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

CALIFORNIA STATE UNIVERSITY, FULLERTON
FULLERTON, CALIFORNIA 92634

SØ 010 942

This publication was researched and written by Dr. Robert E. Jenkins for publication and distribution by California State University, Fullerton.

1 to 4 copies: $2.50 each
5 or more copies: $2.00 each

ADDRESS COMMUNICATION TO:

Office of the Dean
School of Human Development and
Community Service
California State University, Fullerton
Fullerton, California 92634

MAKE CHECKS PAYABLE TO:

California State University, Fullerton, Foundation

Copyright 1977,
California State University, Fullerton

FOREWORD

This publication is the first in a series of monographs which will focus on issues of educational policy. Each author will identify an important policy question, discuss implications of the question, and raise alternatives for its resolution. In this way we hope that the monographs will be of value to those charged with making and implementing educational policy in the United States.

In this first monograph, Dr. Robert E. Jenkins discusses the extremely important question of the role of values in public school curricula. Dr. Jenkins is well qualified for such a task. Currently Professor of Education, Dr. Jenkins has had an important career in American public education. He has been Superintendent of Schools in San Francisco and Pasadena, California, and Ridgewood, New Jersey. He has served in state and national advisory roles. He has taken leadership positions in a host of educational organizations. Always, Robert Jenkins has demonstrated a commitment to educational excellence and a thoughtful outlook on the public schools of this country.

ROBERT T. STOUT, Dean
School of Human Development
and Community Service
California State University,
Fullerton
Fullerton, California 92634

CONTENTS

FOREWORD

1
THE PROBLEM

5
WHOSE JOB?

13
WHOSE VALUES?

20
WHICH APPROACH?

32
LOOKING AHEAD

NOTES

SELECTED BIBLIOGRAPHY

* * *

THE PROBLEM

Freedom is a fragile thing. Its survival depends upon the strength and self-discipline of free people.

Today many voices are heard deploring the "valueless" society while others exult in the new freedom from traditional inner restraints. This is not a trite philosophical difference. At stake could well be the very survival of what is still the greatest hope of those who cherish freedom – our American democracy and our very existence as a free people.

Many would agree with the sad lament of the poet:

> To whom can I speak today?
> The gentleman has perished
> The violent man has access to everybody.
>
> To whom can I speak today?
> The iniquity that smites the land
> It has no end.
>
> To whom can I speak today?
> There are no righteous men
> The earth is surrendered to criminals.

Does this tragic warning of moral decay sound familiar? It was written in Egypt approximately 4,000 years ago.[1] Since then many civilizations have grown to maturity and declined in the morass of moral decay. Oswald Spengler[2] and Arnold J. Toynbee have written scholarly and detailed accounts of the rise and fall of civilizations. Toynbee, in *A Study of History*, documents "the disintegration of civilizations" and writes in detail about the "schisms of the soul" and the moral bankruptcy which occurred in these declining civilizations.[3]

DANGER SIGNALS

As we pass our bicentennial year and move into the third century as free people, we have built the mightiest industrial, business, and military complex in the history of the world. Although still a young nation, we have heeded the advice of our founding fathers and today we spend over $125 billion on education each year. Education, we believe, is the very foundation of a free society where people can live together in the pursuit of happiness, with the blessings of liberty and freedom.

Yet in cities where senior citizens today can remember walking through the streets and parks in safety at night, crime is rampant. The percentage increases in all kinds of criminal acts are beyond belief. The revulsion that is spreading over the nation is being reflected in newspapers and periodicals, as well as in television and radio specials that are seeking the real meaning and portent of this shocking and dangerous trend in a free society. Across the nation there is a growing surge of feeling that the time has come to reverse this insidious moral cancer before it leads to the crumbling of the very foundation of the principles of responsible freedom that have made this country the guiding light for liberty, justice, and freedom throughout the world.

WORDS OF WARNING

On December 19, 1976, a nationally syndicated feature appearing in many newspapers throughout the nation decried the "Paralysis of the Good," pointing to hopeful signs that the media are beginning to lash out at the increasing prevalence of the irresponsible law of the jungle. Jenkin Lloyd Jones states that the highly respected *New York Times* is now "expressing honest horror" about crime in New York City. He points out that the *Washington Post* has ceased its sincere "searching for elaborate sociological compulsions for the hoodlums who have emptied our Capital's lonely streets after dark."

Jones states that on November 29, 1976, *Time* magazine attacked the vicious cynicism of the street gangs and the

plight of their victims. On November 25, 1976, George Moscone, Mayor of San Francisco, frankly stated to the Associated Press, "There are no safe neighborhoods anymore."

FROM SUBURBIA TO WASHINGTON

Nor has this frightening, creeping, paralysis of all that is good and decent in human behavior left the nation's suburbs unscathed. For example, in California, while the population of Orange County, with its many suburbs, increased 18.1% between 1970 and 1975, it has been reported that the Orange County crime rate increased 202% in the same period.

Although the nation is blessed with thousands of honest and sincere leaders, the corruption in high places as we enter the third century is appalling. Welfare officials have reported billions of dollars in fraud, sometimes politely called "errors." In 1976, the Agriculture Department publicized the fact that it was having regular seminar programs for over 25,000 officials and staff to teach them "honesty"!

AND HOW IS THE FAMILY FARING?

We read that the rising divorce rates have created a new American institution — "the single-parent family." The *Journal of Social Issues* reports that two out of every five American children born in the 1970s expect to reside five years or more with a single parent and it is pointed out by M.J. Bain that "this means that probably two or three times ten million children have at least some period of time living with a single parent in their childhood."

The same news report stated that recent United States Census Bureau figures show that of the 66 million children under 18, more than 11 million currently reside in single parent residences.[4]

CHILDREN AND YOUTH IN TROUBLE

The most shocking part of this has been the even greater increase in crime among children and youth. According to the National Association of School Security Directors in America's schools, in 1974 there were 270,000 burglaries,

204,000 aggravated assaults, 12,000 armed robberies, and 90,000 rapes.

Recently United States Senator Birch Bayh (D–Ind.), writing about "America's Brutal New War Zone — Its Schools" stated: "Violence and vandalism now cost schools as much as textbooks — 500 million dollars a year." He adds that 255 students were killed on campus between 1970 and 1973. In these same years he points to an 18.5% increase in homicide, a 36.7% increase in robberies, a 40% increase in rapes and attempted rapes, 85.3% increase in assaults on students, and 77.4% increase in assaults on teachers.[5]

These figures are sad but familiar to principals and teachers throughout the nation. One West Coast high school principal commented, "For teachers and students alike the issue, unfortunately, is no longer learning — but survival."[6]

IS THERE AN ANSWER?

Many parents, when they read what is happening in other cities and communities, unfortunately look at their own schools and say, "But it can't happen here."

Let us hope it doesn't happen, but the odds are getting lower and even the present numbers and percentages do not portend well for the future of our great nation as we enter the third century. The time for sober thought, for sound educational reappraisal of the moral and spiritual development of free people, is now — before it is too late.

☆ ☆ ☆

WHOSE JOB?

Is the moral and spiritual development of our children a basic responsibility of the public schools? Or should this important and controversial area be left to the home and the church or synagogue?

During our country's first 100 years the home was considered one of the basic foundations of our nation of free people. We had close-knit families with a strong religious base throughout the nation. Not only did the home and church emphasize moral and religious teachings, but families insisted that the public schools strongly emphasize moral and spiritual education.

During this period textbooks had a practically 100% moral and religious emphasis, whereas by 1920 the percentages had dropped to about 5% and educators generally agree it is probably even lower today.[7]

THE DANGEROUS TREND

With greater sensitivity regarding the constitutional provisions for the separation of church and state, many questioned whether the schools should have any direct responsibilities in the moral and spiritual area. As the public schools took on broader and more intensive responsibilities in the academic and vocational fields, character development became incidental, especially with misunderstandings about studies that questioned the value of direct teaching for moral development.

Today more and more parents are becoming concerned about the effect of the "do your own thing" and "what's in it for me?" type of ethics that is pervading our American culture, with rampant corruption, violent crime, pornography, and broken families threatening the very basis of the

existence of our nation of free people. Parents are worried and religious leaders are deeply concerned. More and more people across the nation are saying that we must join hands to fill the tragic vacuum that has developed in the area of moral education. The Gallup Poll reported in December, 1975, that 72% of Americans favor and only 15% are opposed to instruction in the schools that would deal with morals and moral behavior.

Most parents would agree that the whole area is too important, too sensitive, and too controversial to be left to the schools alone. But they are asking the schools to play an important role in moral education since the children and young people spend so many of their waking hours in the classrooms of our nation during the first two decades of their lives.

ORGANIZATIONS AND COMMISSIONS SPEAK OUT

During the past two generations some of the most prestigious educational organizations and commissions pointed out the tremendous importance of the moral imperative in the education of free men and the responsibilities of the public schools. In 1932 the Department of Superintendence of the National Education Association published an annual yearbook entitled *Character Education* in which it stated:

> Our society today awaits a new integration of knowledge, aspiration and human purpose which will take into account the findings of science, the theory of evolution and the growing power of the laboring classes as well as the influence of great spiritual leaders. Until such an integration is forthcoming, the present condition of moral chaos is likely to continue and the more fundamental problems of character education will defy solution. [p. 23]

In 1944 the John Dewey Society devoted its seventh yearbook to "The Public Schools and Spiritual Values." In pointing up the strong responsibilities of the school for fostering spiritual values, it stated:

> It is this total situation of callous selfishness, undigested social change, disturbed culture, weakened

> authority of custom, social complexity — with a resulting lessening of man's faith in himself — which calls so urgently upon us to uphold and strengthen our spiritual values. Indeed the essential quality of civilization itself seems herein at stake. The particular concern of this book is the public school and the part it can and should play in the support and defense of the spiritual values necessary to a desirable civilization . . . Such a public service we of this book count the chief task and the aim of the public school. It is to help the school discharge this particular spiritual task and duty that this book has undertaken. [pp. 1–2]

Interest continued after World War II, and in 1947 the American Council on Education appointed a special commission of outstanding public and private school leaders to study this entire area and presented recommendations on "The Relation of Religion to Public Education." This study stated:

> The problem is how to find a way to give due recognition in public education to the place of religion in the culture and the convictions of our people while at the same time safeguarding the separation of church and state. A solution as we see it requires the charting of a middle course between existing situations and adoption of experiments which are unwarranted. The exclusion of religion from the public schools which so largely prevails today results in its relegation in the minds of youth to a position of relative unimportance which runs counter, we believe, to the intention of the American public school system from the beginning. On the other hand, any educational innovation which would tend to identify public education with a particular body of sectarian beliefs and practices we hold to be not only impractical, but improper. [p. 49]

One of the most significant publications since World War II, emphasizing the tremendous importance of the area of moral development, was released in 1951 when the Educational Policies Commission, of the National Education Association and the American Association of School Ad-

ministrators, published *Moral and Spiritual Values in the Public Schools.* The commission stated:

> A great and continuing purpose of education has been the development of moral and spiritual values . . .
>
> By moral and spiritual values we mean those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture.
>
> The American people have rightly expected the schools of this country to teach moral and spiritual values. The schools have accepted this responsibility. The men and women who teach in these schools as responsible members of society share its system of values. As educators, they are engaged in a vocation which gives a central place to values as guides to conduct . . .
>
> No society can survive without a moral order. A system of moral and spiritual values is indispensible to group living. As social structures become more complex, as the welfare of all depends increasingly upon the cooperation of all, the need for common moral principles becomes more imperative. Especially in a society which cherishes the greatest possible degree of individual freedom, the allegiance of the individual to commonly approved moral standards is necessary. No social invention, however ingenious, no improvements in government structure, however prudent, no enactment of statutes and ordinances however lofty their aims, can produce a good and secure society if personal integrity, honesty and self discipline are lacking . . School administrators, having placed an emphasis on character in the selection process, should encourage teachers to use initiative and imagination in the development of other subject matter in ways which teach moral and spiritual values. [pp. 3–6]

The membership of the Educational Policies Commission at that time read like a *Who's Who* in education and included some of the outstanding teachers and administrators in the nation. Their position was crystal clear!

In 1966, the American Association of School Administrators published a document entitled *Imperatives in Edu-*

cation. One of the urgent imperatives included in this important publication is the "moral imperative" facing teachers and administrators in planning a well-balanced curriculum which should include the moral development of free people. The commission, which included nationally known educational leaders, stated:

> Newspaper editors, writers, columnists, radio broadcasters, religious leaders, law enforcement officials, and educators are week after week and month after month calling attention to the deterioration of the moral fabric of society.
>
> Fundamental values which undergird the American way of life, which have guided the actions of people for centuries, which have provided individuals with a sense of security in a wide range of circumstances, and which collectively in some pattern of relationships constitute the working philosophy of individuals in all walks of life, are being put to a severe test in this era of rapid technological change, social adjustment, and population expansion. What is of most importance to the school is that the points at which these values are being most severely tested seem to be most visible where the application of these values affects children and youth. Young people in colleges and universities and in the secondary schools must somehow be led to see with more clarity the relationship of the common good to the interest of the individual; the importance of productive work and individual initiative; the necessity for a sense of order among all things and all facets of the culture; the roles of basic institutions of society such as the home, the church, the school, and voluntary organizations; and the true significance in the American way of life of private property and economic enterprise. [pp. 51–52]

In the fall of 1974 the Educational Testing Service in Princeton, New Jersey, held an unusual conference with about 600 educational leaders from all over the country in attendance to hear speakers present various viewpoints on the area of moral development as a responsibility of the public schools.

In 1975 the Association for Supervision and Curriculum

Development held a two-day conference on the topic, "Emerging Moral Dimensions in Society: Implications for Schooling." Geraldine Bagby, vice-president of the Danforth Foundation, which sponsored the conference, presented the following foreword in a booklet which compiled the talks given by the several conference speakers:

> Public concern about responsible citizenship and about moral and ethical values is becoming increasingly evident. There is little doubt that the latter half of the 70's will give these priorities status among educational foci. This decade has become heir to earlier upheavals which have shaken not only the national conscience, but also national confidence.
>
> Sputnik in the 50's caused a surge of national interest in science and technology. Fear of harm from outside our borders catapulted our technological developments literally to the moon. But if humankind cannot live by bread alone, neither can it live by technology alone.
>
> The great society of the 60's mustered the forces and resources of government, primarily its staggering billions of dollars, to alleviate the burdens of the needy and the oppressed. But the latter part of the decade witnessed the greatest demonstrations of citizen restiveness, short of civil war, that this nation's history has experienced. If bread alone nor technology alone cannot solve the problems of humankind, neither can government alone, nor money alone.
>
> While far away Korea and Vietnam and Cambodia and Laos were taking our attention, our money and many of our lives, we seemed to be insensitive to the growing inability of our institutions to perform their traditional functions. In the year of our Bicentennial can we dare admit that our greatest fear is not from dangers from outside our borders — international or interplanetary — but from within our own body, within our own heart, mind, spirit and will? Can we shore up our own value system and restore our own confidence and inherent worth as individuals — in the true meaning of democracy — in liberty and justice for all? Can we look more attentively into the deepest needs of human beings? For what profiteth a man . . .?

> It was not by accident, then, that a two day colloquism "—a consortium of intelligences" was planned under a joint sponsorship of the Danforth Foundation and the Association for Supervision and Curriculum Development. The lectures–dialogues brought together experts in academic fields outside education to identify and examine values in which schooling might and should focus; that is, the identification of moral imperatives.[8]

Also in 1975, the National Society for the Study of Teacher Education released its new yearbook, entitled *Teacher Education.* Dr. Joel Burdin, executive secretary of the American Association of Colleges of Teacher Education, looks to the future and calls for future teachers to be "value developers." Here is a further indication of the renewed concern about value development as a key priority for the public schools.

In December, 1976, the National Association of Secondary School Principals issued a Curriculum Report entitled "Admittance to the Moral Domain — Where Schools Have Feared To Tread." The report points up the obvious need for moral education:

> Most people would agree that there is a need for moral education. Contemporary society lacks consistent moral standards and leaders. Values have become unclear and youth are in a quandry. It is equally obvious that responsibility for teaching values rests with the schools — just as Dewey said 50 years ago. . .
>
> Educators are plunging into the moral domain, and controversy and confusion vie with hope in the new endeavors.

TELEVISION — FOR BETTER OR FOR WORSE

Finally, during the past 20 years we have witnessed the tremendous growth of television as a means of communication. In practically every home, in communities and cities throughout the nation where television broadcasts are available, debates have taken place about whether or not television programs have any effect on the attitude and values of children, youth and adults. In the early 1970s, studies of

preschool children indicated that a child was exposed to approximately 5,000 hours of television before entering a regular school program. It has been estimated that in 1976 high school students will have spent about 15,000 hours before the television set. There has been general agreement among educators that television is a powerful educational medium for good or for ill. Many fine programs for children and youth are offset by a barrage of popular broadcasts that highlight violence, murder, sex, alcohol, and drugs. Parents and teachers alike are beginning to recognize that the schools may be losing to television by default.

THE MORAL IMPERATIVE

We have seen that some of the most prestigious educational organizations and commissions have highlighted the tremendous importance of the moral imperative in the education of free men. These concerns were expressed by thoughtful educators and lay leaders following the Roaring Twenties, during the crises of the great depression and World War II, during the readjustment years of the fifties, in the turbulent sixties, and the bicentennial seventies. However, we now have crises and upheavals in too many schools, with declining discipline, increasing vandalism and youth crimes; with distraught and discouraged teachers and administrators, as well as misunderstandings about court decisions regarding students' rights and due process and fairness. In too many classrooms the teaching of moral and spiritual values has become strictly incidental, if not completely lacking in emphasis or spirit. But now the time has come for the schools to assume new leadership and to build new frontiers in teaching the moral and spiritual values that are so important to the survival of free people.

* * *

WHOSE VALUES?

Confusion exists among too many well-meaning and sincere teachers and administrators who are concerned about ways in which education can better contribute to the moral and spiritual development of free people. They wonder, in this day and age with the "new morality" and the emphasis on freedom of self-determination of each individual in each situation, whether schools dare place very much emphasis on values.

In his earlier book, *Excellence*, Dr. John W. Gardner, formerly president of the Carnegie Foundation and Secretary of Health, Education, and Welfare, and currently president of Common Cause, stressed the importance of high standards in all aspects of the free society. Excellence itself is a value but, Dr. Gardner pointed out, high standards are not enough in a society if the individuals that make up that society do not have the capacity for renewal.[9]

MORAL DECAY AND RENEWAL

In the mid-sixties John Gardner wrote a follow-up volume entitled *Self Renewal — The Individual and the Innovative Society*. In the final chapter of that significant volume, which has been called "contagious" in its inspirational message to help a free society avoid decay, Gardner writes about moral decay and renewal. Many of the modern writers on moral education would agree with Gardner's assessment of the need for concensus in a free society. He states that societies are renewed — if they are renewed at all — by people who believe in something, care about something, stand for something. What about our values and beliefs? He continues with this interesting analysis of society's need for a concensus on values:

> The first thing to be said is that in any society which functions effectively some measure of consensus does

exist. Without it the society would simply fly to pieces. No set of laws could prevent chaos in a society that lacked the rough agreement on certain moral assumptions.

No system of social arrangements, no matter how cleverly devised, no matter how democratic in character, is adequate to preserve freedom unless it is undergirded by certain habits and attitudes which are shared by members of a society. The claims of society and the claims of the individual will always be in potential conflict. Individual freedom cannot stand against the powerful pressures that are brought against it unless it is supported by deep rooted habits of thinking and acting. If young people have been suckled on the legends of free men, if they have seen their fathers and grandfathers act in defense of freedom, if tradition instructs them in how free men conduct themselves, the chances of freedom are relatively good. Men and women so instructed will "auger one's government at a distance and snuff the approach of tyranny in every tainted breeze."

But freedom must be supported by more than habits and attitudes . . . The idea of freedom, if it is to have durability, must be rooted in man's philosophical and religious views.[10]

Most of our states emphasize moral values in their constitutions and their laws relating to education. For example, in California the State Constitution in Article IX, Section I, states:

> A general diffusion of knowledge and intelligence being essential to the preservation of the rights and liberties of the people, the legislature shall encourage by all suitable means the promotion of intellectual, scientific, moral and agricultural development.

The California Education Code (Section 13556.5), which represents the laws governing education in California as authorized by the people's representatives — the state legislature and the governor — describes the duties of teachers concerning the instruction on morals, manners, and citizenship in such a way that it is obvious that some kind of concensus is expected:

> Each teacher shall endeavor to impress on the minds of the pupils the principles of morality, truth, justice, patriotism and a true comprehension of the rights, duties and dignities of American citizenship, including kindness towards domestic pets and the humane treatment of living creatures, to teach them to avoid idleness, profanity and falsehood and to instruct them in manners and morals and the principles of free government.

THE NURTURING OF VALUES

The law recognizes the tremendous importance of moral development for the survival of a free people. Scholars, writers, and other leaders not only express their concerns about the need for moral education, but they point to the disastrous results of the current trend which places ever greater emphasis on the rights of individuals and less recognition of each individual's responsibility as a citizen and as a member of a free society. Many citizens realize today that situational ethics, which calls for each individual to make moral or ethical decisions which seem best for him or her in that particular situation, can lead to a set of values which emphasizes more heavily, "What's in it for me?", rather than concern for the effect of certain decisions on the relationships with other individuals and with society itself — unless there is a strong sense of moral and ethical responsibility. The growing number of young people who have turned to crime, vandalism, and drugs and the alarming increase in disciplinary problems which teachers and administrators face in our schools can be a warning of more serious things to come unless our values and beliefs can be regenerated to meet the needs of our times. John Gardner calls for the "nurturing of values" so we can maintain a high moral tone in our free society.

Values are being developed in the home, the church, the community, and the schools day after year, year after year — for better or for worse, for the strengthening of a free society or for the weakening and decay of our democratic way of life. In each generation there is either a revitalization and renewal of values and beliefs to meet the needs of the times,

or there is a danger of the social disintegration of our free society.

CAN WE AGREE ON VALUES?

Whose values? They are the values that were sought by the people who founded this great nation based on liberty and justice for all — with a republican form of government and laws based upon one of the greatest documents ever written by man — the Constitution of the United States. They are the values that must be preserved and nurtured today and tomorrow if we are to continue to have the blessings of a free people and not decline into anarchy and turn into a dictatorship with Big Brother watching over each and every thought and move.

This is the point that is missed by those who keep insisting that there can be no agreement on values where there is freedom. They say that each one should think as he or she wishes. As John Gardner indicated, this kind of thinking can only mean that without some broad concensus, our society could fly to pieces, and our freedom would be lost.

FUNDAMENTAL VALUES

The Educational Politics Commission (referred to earlier) helped clarify the moral and spiritual values upon which the American people as a whole have agreed to manage their individual lives and their corporate activities, including their public schools. These values are based on our Constitution, our Bill of Rights, and the concepts supported by major religious groups:

1. HUMAN PERSONALITY — THE BASIC VALUE
   Among the values here proposed the first is fundamental to all that follow. The basic moral and spiritual value in the American life is the supreme importance of the individual personality . . .

2. MORAL RESPONSIBILITY
   If the individual personality is supreme, each person should feel responsible for the consequences of his own conduct . . . Moral responsibility and self discipline are marks of maturity . . .

3. Institutions as the Servants of Men

If the individual personality is supreme, institutional arrangements are the servants of mankind . . .

4. Common Consent

If the individual personality is supreme, mutual consent is better than violence.

Voluntary cooperation, contrary to the idea of survival of the fittest, is essential to all forms of life. According to the American system of values no partisan interest is authorized to overlook the popular will . . .

5. Devotion to Truth

If the individual personality is supreme, the human mind should be liberated by access to information and opinion . . .

6. Respect for Excellence

If the individual personality is supreme, excellence in mind, character and creative ability should be fostered . . .

7. Moral Equality

If the individual personality is supreme, all persons should be judged by the same moral standards . . There is no more clearly defined element in the American system of values than the profound conviction that no man has a moral and inborn right to injure, persecute, dominate or exploit others . . .

8. Brotherhood

If the individual personality is supreme, the concept of brotherhood should take precedence over selfish interests . . .

We seek to develop a self-reliant and industrious body of citizens, each of whom shall earnestly strive to provide through his own efforts for the comfort and well being of himself and those dependent upon him. Nevertheless, the care of those among us who may be prevented from doing this by a fault not their own — by ignorance, or feebleness or lack of opportunity or other misfortune — is an inescapable moral responsibility of all citizens . . .

9. THE PURSUIT OF HAPPINESS

If the individual personality is supreme, each person should have the greatest possible opportunity for the pursuit of happiness, provided only that such activities do not substantially interfere with the similar opportunities of others.

10. SPIRITUAL ENRICHMENT

If the individual personality is supreme, each person should be afforded the emotional and spiritual experiences which transcend materialistic aspects of life.

Moral values have consequences chiefly in social relationships. Spiritual values, however, take effect mainly in terms of inner emotions and sentiments. The entire outlook of many people is deeply affected by these spiritual feelings. Spiritual values arise from many sources — from the creative artistic expressions of the human spirit, from the noble monuments of architecture, from the impact of great religious pageantry and time honored ritual, from the memory of heroic men and women who have nobly served humanity, from contemplation of the stars or a blade of grass, from simple ceremonies of thankfulness or of grief, from the smile of a well loved companion, from poetry and music, from sincere religious experience and faith. The well meaning, high minded individual who lacks such experience remains an incomplete person.

Beyond reasoned moral conviction and efficient social action, there is the inner life of the spirit which gives warmth and drive to dispassionate precepts of morality.[11]

EVERYDAY HUMAN RELATIONSHIPS

The commission further pointed out that these generally-accepted values call for action in everyday human relationships and decision by an individual in whom "runs the iron thread of personal integrity." Deceit and chicanery would be considered grossly unfair to other human beings and would be a degradation of the personal character of the individual so involved in such conduct. "He would be a man who would be trusted to speak the truth, to act with

vigor in removing unwholesome community influences, to keep his word, to abide by lawful decisions, and to play the game of life according to rules which the acceptance of these values imposes equally upon all — a clear and compelling sense of civic duty to lead him to act energetically and unselfishly for the well-being of the community."

The commission indicated that the acceptance of these values implies the development of certain worthy traits of character such as honesty, truthfulness, integrity, compassion, cooperativeness, and reliability, and the rejection of their opposites. The actions of the mature individual with the benefit of sound moral development may be dictated by reason but, as the commission stated, the driving power of these values and traits "is generated in large part by the spiritual and emotional loyalties which they create in the hearts of mankind."

THE TEACHING OF VALUES

A further illustration of values and beliefs was developed by a committee of teachers, supervisors, and administrators in the Los Angeles City Schools in a fine publication entitled, *The Teaching of Values.* The publication presents the following list of the "Values We Teach:"

The Concept of Integrity
The Concept of Courage
The Concept of Responsibility
The Concept of Justice
The Concept of Reverence
The Concept of Love
The Concept of Respect of Law and Order[12]

POINTING THE WAY

In a recent publication of the California State Department of Education entitled *Moral and Civic Education and Teaching About Religion* officially adopted by the California State Board of Education on January 12, 1973, the state presents the following values and beliefs as educational responsibilities of school personnel.

1. Morality
   a) Fundamental moral values.
   b) Respect for differences.
   c) Significance of religion.
2. Truth
   a) Search for truth.
3. Justice
4. Patriotism
   a) Love for country and loyalty to it.
   b) Religious and ethical commitments.
5. Self-esteem
6. Integrity
7. Empathy
8. Exemplary conduct
9. Moral interaction and ethical reflection
10. Capacity to recognize values
    a) Respect for the family and other groups.
    b) Respect for property.
    c) Reliability.
    d) Respect for law.[13]

The three examples presented above with their many similarities, even though they were developed over a span of 25 years, indicate that representative educators and citizens can arrive at a concensus on the values and beliefs that are basic to the moral and spiritual development of free men.

* * *

WHICH APPROACH?

Perhaps the most basic issue of all in the consideration of the moral and spiritual development of a free people concerns how this important responsibility should be approached in our schools. What kinds of educational methodology will be most successful in helping children and young people achieve the vitally important educational goals in the area of moral and spiritual values and beliefs?

Just as forward-looking school districts continuously involve teachers and administrators in reviews of ways in which the teaching of the basic skills, science, citizenship, the fine and practical arts, or career education can be strengthened to keep up with the latest developments in research and practice — so is it more important than ever that similar planning committees and task forces should give the most careful consideration to the most effective ways in which the schools can help children and young people discover, develop, and experience moral and spiritual values and beliefs. Several alternative approaches may be considered that reflect varying policy decisions.

THE "NO-PLAN" APPROACH

If by design or by oversight a school or school system has no planned program in the area of moral and spiritual development, the probable result will be a weak emphasis which will be accidental and incidental depending upon the interest and dedication of each individual teacher. Even though acknowledgement is made in the school district's goals and purposes or "This We Believe" statement, without a carefully developed educational program in the area of values, the predictable end result would not be any more encouraging than the results in a non-planned, incidental approach to reading skills.

Values are being learned by children and young people day after day, both in school and out of school, both before the television set and out in the streets and parks. Does this mean that we are helping our young people to develop the kind of moral and spiritual values and the kind of character and self-discipline that are so important to be able to live under the continued blessings of freedom, with liberty and justice for all?

THE DIRECT APPROACH

There have been those who believe that the most effective character education is carried on through various types of direct instruction in socially accepted virtues and traits. The direct method was used in our early American schools, as well as in the European schools. The instruction included

the use of oaths and pledges, slogans, mottos and creeds, memorized verses, as well as special periods in various phases of character education.

Some plans emphasized certain traits such as honesty, loyalty, and perseverance with stress on individual traits at specific grade levels. Periods were set aside for the children to discuss these traits and read about ways in which other people have exemplified these virtues. In other systems, the entire area of character education was broken down into subjects such as morals, manners, respect for property, safety, thrift, and patriotism, with a definite time, perhaps 15 minutes a day, or even a semester course at junior or senior high school level, set aside for study and discussion of these areas.

Direct instructional procedures were especially common in the period immediately after World War I. They were welcomed by many who wanted to feel that they were really "doing something" about the problem of character education. There are schools today that have decided to try the direct approach method after years of little emphasis in the area of moral development.

The Concerns

This type of moral education curriculum has been both severely criticized and loudly praised. The debate was continued at the Symposium on Moral Development held by the Educational Testing Service in Princeton, New Jersey in the fall of 1974. The real concern about the direct instruction method is whether verbalization will carry over into practice.

Current literature in the seventies still refers to studies on character education and moral and spiritual development that have been conducted over the decades. These publications are still helpful as we renew our efforts to find the best combination of approaches in our schools. In 1928 W.W. Charter's *Character Education Inquiry*, an often-quoted study, indicated some disenchantment with the direct method and emphasized the need to use more indirect approaches. It is also interesting to note the reaction

of the Educational Policies Commission almost 25 years later:

> Since the publication of the *Character Education Inquiry* in 1928, evidence has continued to accumulate that knowledge about right conduct does not materially increase the probability of right conduct itself. Although some studies show slight beneficial effects of such instruction, these effects seem to be of short duration and of limited extent. Although the existing evidence for experiments involving organized courses in 'character,' is not encouraging, further controlled experiments may yet yield useful conclusions.[14]

But is the evidence all in? Unfortunately, the move away from direct instruction to the indirect approach has led to a complete de-emphasis on moral and spiritual development as a part of the planned program in too many schools and school districts who follow the "no-plan" approach referred to above. Is it possible that some direct approaches combined with emphasis on experience in practicing and developing values merit further study? Has the *laissez faire* approach to moral development contributed to the problems we are experiencing today?

Although the evidence on the direct approach in itself has not been encouraging in terms of lasting results, any efforts by a school or school district along these lines are certainly better than no plan at all, and perhaps will lead to further study which might combine this approach with other alternatives.

THE VALUES CLARIFICATION APPROACH

Some have called for a completely new methodology in the teaching of values which they consider to be a direct attack on the problem since many persons leave school with unclear values. In *Values and Teaching*, Raths, Harmin, and Simon emphasize "teaching for value clarity," and they point up the reasons for the new approach.[15]

> There is widespread concern that youth, and adults in some cases, do not seem to live by any consistent set of values. They act impetuously, irradically, and some-

times with malice. Many children find nothing enjoyable to do with their free time. Even in school many seem purposeless and listless, motivated only — but not always consistently — by outside pressures. Our population is becoming "other-directed," it is asserted; we guide our lives not by what we believe is right and proper, but what others do or say. Does this suggest that many persons have unclear values?

Why can't a role be defined that would help a child take all the confusion that already exists from his mind, remove it, look at it, examine it, turn it around, and make some order out of it? Why can't teachers learn to spend some of their time helping children understand what the bewildering array of beliefs and attitudes that saturate our modern life are all about and which suits them best? Is this not the road to values, to clear and personal values?

They continue to explain the "value clarification" method by stating that teachers must help children to:

(1) Make free choices wherever possible.
(2) Search for alternatives in choice-making situations.
(3) Weigh the consequences of each available alternative.
(4) Consider what they prize and cherish.
(5) Affirm the things they value.
(6) Do something about their choices.
(7) Consider and strengthen the patterns in their lives.

It is as simple and complex as that. As a teacher helps students use these processes, he helps them find values.

Simon, Howe, and Kirchenbaum have developed a text entitled *Values Clarification — a Handbook of Practical Strategies for Teachers and Students.* Some of the values used in the text help the student to weigh the pros and cons in the more traditional areas of moral development, while others would be considered values and beliefs of controversial issues.[16]

A series of audio cassettes has also been developed by Dr. Dale Hill entitled "Value Clarification: Out of the Fog,

Into the Clear," emphasizing the process of valuing and comparing some of the more traditional methods of teaching values with the value clarification approach.[17]

Skilled and sensitive teachers, who truly serve as teacher-counselors in this kind of process, bring to bear their own talents as professionals who understand how learning takes place and the importance of experience as a factor in learning and they have found this approach to be very successful and one which is enjoyed by the students.

Can There Be A Commitment?

However, there have been situations in school systems that have used "values clarification" where deep concerns have been expressed by parents, sometimes because their representatives were not involved in the original policy consideration or were not adequately informed about the true purpose of the approach. The main concern is that the authors have taken the position in the handbook that the purpose of "values clarification" is not to teach the students a particular position regarding any particular values or to inculcate, but rather to have each student weigh the pros and cons of various values and beliefs and arrive at his or her own decision.

The question naturally arises, in weighing the pros and cons of crime, for example — if a student decides that crime pays, that the reward is greater than the harm done to others and the damage to society as a whole, whether the process may end up with some individuals accepting anti-social values and beliefs. However, a talented teacher using this approach in a planned program would continue the "values clarification" discussion so the individual could understand the anti-social nature of his or her tentative conclusions, and perhaps individual counseling over a period of time would be invaluable.

The "values clarification" approach stresses inquiry learning by having young people at the appropriate maturity learn by weighing all points of view in regard to moral values. Carefully handled by skilled teachers and administrators, "values clarification" utilizes a direct method of

bringing about a planned course or unit in terms of good learning and teaching techniques. Teachers and citizens must be involved in the development of this approach so that they can decide how "values clarification" can contribute to the development of the kind of sound moral and spiritual values that are so important if free people are to survive in a free nation.

A PLANNED PROGRAM IN MORAL AND SPIRITUAL DEVELOPMENT — KINDERGARTEN THROUGH SENIOR HIGH SCHOOL

The pursuit of excellence in our schools calls for creative, sensitive, professionally skilled teachers and administrators who plan together and share ideas in the development of a sound curriculum and a well-balanced instructional program. This nation is blessed with some of the best professional teachers and administrators in the world and a fine group of conscientious and dedicated board members. They are committed to the kind of excellence in education that is so necessary in a nation of free people whose very survival depends upon our ability to maintain a delicate balance between freedom and responsibility.

During the past two generations greater and greater responsibilities have been thrust on the public schools, and the profession has reacted with alacrity and dedication. The needs of our times urgently call for the public schools to join the home, the church, and the community in a renewed commitment to a planned program in the moral and spiritual development of our children and youth. Lip service and half-way measures will not suffice if we are to survive as a free nation.

The planning of curriculum emphases and educational experiences in the area of values and beliefs is a complex and challenging task, but one that carries with it great inner rewards and satisfactions. Here are a few suggestions based on successful experiences in the past and new hopes and visions for the future:

Planning

With the full commitment of the Board of Education and the superintendent, a Coordinating Council on Moral and Spiritual Development consisting of teachers, administrators, parents, and community leaders should be appointed with the important charge of planning and recommending programs on moral and spiritual development from kindergarten through the senior high school.

Values

The primary task of the council should be aimed at achieving a concensus among the representative staff members and citizens regarding the moral and spiritual values upon which our American society is based. Values so agreed upon should be stated in crystal clear terms and should be presented by the superintendent to the Board of Education for policy approval. These values should serve as the foundation for a planned program in moral and spiritual development.

Behavioral Goals

Curriculum subcommittees or task forces of teachers from various grade levels and subject areas should develop clearly stated and concise behavioral goals for the subject areas at various levels that are related to the moral and spiritual values that have been agreed upon. A number of districts have moved in this area during the past decade and their curriculum guides will provide helpful suggestions. Los Angeles City Schools' publication entitled *Teaching of Values* referred to earlier is a helpful resource. These should be submitted to the Coordinating Council on Moral and Spiritual Development for review.

Curriculum

Utilizing a program of "curriculum infusion," the professional task forces should develop suggested learning activities and experiences in the area of moral and spiritual development for each of the subject areas in the primary,

the middle, and upper grades in elementary school, as well as in the subject areas of the junior and senior high schools. Creative and imaginative teachers can go far beyond these suggestions and utilize many planned opportunities in reading, language arts and English, in social studies and citizenship education, sicence and mathematics, the fine and practical arts, and physical education.

The Educational Policies Commission emphasized the way that organized subjects can be used to make sure that moral and spiritual values permeate the subject matter:

> The organized studies of the school can contribute to moral and spiritual values. In the natural sciences, for instance, the student can hardly fail to be awed and impressed by the harmony of natural law, by the march of the seasons, by the expanse of the heavens, by the biological adaptations to the task of sustenance and survival and by many other causes for reflection and reverence.
>
> The social sciences, of course, are shot through and through with moral and spiritual implications. As the Dutch, by raising dikes, replaced wasted areas with prosperous fields and cities, so mankind has painfully raised moral and spiritual values to elevate and refine the conduct of community life.
>
> Again, because literature and the other arts deal so vividly with the human feelings, values and relationships, with human frailty and human faith, with the ideals of loyalty, self-sacrifice and courage, these studies offer a rich field for moral and spiritual exploration.
>
> Facts and skills are necessary tools of modern life, but students and teachers should go beyond the acquisition of facts and skills to a thoughtful interpretation of their meanings and their possible consequences. It may be easier to learn a fact than to think about it. Nevertheless, the processes of 'thinking about' and 'acting upon' are essential to education in values.[18]

With careful planning, and consideration of some of the sensitivities mentioned earlier, "values clarification" could be used at appropriate maturity levels in such a way

that it would contribute to the development of the values agreed upon as the aims of the school district.

As noted by the Educational Policies Commission, other direct approaches could be utilized experimentally so they could be combined with the curriculum infusion and experience approach in the overall development of a planned program in the teaching of moral and spiritual values.

Superka and Johnson, in a recently-published book from the Social Studies Consortium, have described a number of approaches and materials for development values in education.[19]

Lawrence Kohlberg and his associates at Harvard University have identified six stages of moral development grouped into three levels:

1. The Pre-Conventional Level, which applies especially to younger children up to the ages of ten to thirteen. Emphasis is on punishment and obedience "valued in their own right, not in terms of respect for or underlying moral order supported by punishment and authority." (The latter is stage four of the next level.)

2. The Conventional Level (late adolescence to age 19) which includes the need for group approval, law and order, and respect for authority.

3. The Post Conventional, Autonomous or principled level. Kohlberg states that this level emphasizes a "social contract–legalistic orientation." He emphasizes that at this level right action "tends . . . to be in terms of standards that have been critically examined and agreed upon by the whole of society."

   This level includes the final Stage 6, which Kohlberg defines as the ethical-principal orientation. "At heart, these are the universal principles of justice, of the reciprocity and equality of human rights and of respect for the dignity of human beings as individual persons.[20]

Since the Harvard research indicates that children must proceed through these stages or levels to achieve the adult

maturity in moral development described in the third level, Kohlberg and Turiel have concluded:

> These findings on the predictability, over time, of moral judgments mean that children who lag behind in these critical periods do not fully recover the loss and do not attain the highest levels in adulthood.[21]

In regard to how to teach moral judgment and reasoning, Kohlberg and Turiel see the teacher as one who facilitates a "self-generative" process on the part of the child through the inquiry approach and open participation in classroom moral discussions that will stimulate mature moral reasoning and develop a sense of justice within the positive learning atmosphere of "just schools."

The Harvard studies merit careful and thoughtful consideration by administrators, teachers, and parents. The insight and experience of classroom teachers are needed to determine the best methods of teaching based on the research regarding the developmental process of moral development.

Experience

The school is a laboratory for experience and inspiration. The school should be so organized that it provides opportunities for community living in which basic moral and spiritual values may be applied day after day and year after year.

Children must learn to work together, to play together, to plan together so that the moral fiber of each individual child is continuously tried, tested, and strengthened in the living laboratory of real experience, under the guidance of sensitive teachers. Not only must there be opportunities for group participation and work services in the class, but these must be provided on a school and community basis in many types of service organizations and groups, and through work experiences in which the students have opportunities to assume responsibilities as leaders and followers.

Example Is All Important

The people who work in the schools — the teachers,

the administrators, the secretaries, the custodians — must be living examples of acceptable moral and spiritual values. The best moral code is still a two-legged code. Teachers and other staff members must reflect the type of integrity and upright conduct that are both inspiring and contagious. Decency needs its heroes in the school, in the home, the community, and the nation. Herein rests the foundation of a program of moral and spiritual development.

Teaching About Religion

Man's search for religion down through the history of civilization and the importance of various religions in our own nation can and should be taught objectively in our public schools. In 1947 the American Council of Education stressed the importance of this emphasis in the study of our culture. The California State Board of Education in its handbook on *Moral and Civic Education and Teaching about Religion*, published in 1973, stresses the importance of this emphasis on a strictly nonsectarian basis. As the State Board document pointed out:

> To teach about religion is not to instruct in religion. Teaching about religion embraces the study of various religions, appreciation of the nature and variety of religious experience, historically and currently, information on past and present sources, views and behavior of religious persons or groups and the influence of religion on cultures and civilizations.[22]

Instruction in religion is the prerogative of the church and the home, and is neither a proper nor a legal responsibility of the public school. However, schools must emphasize the importance of man's search for religion and the importance of religion in our own American culture.

In-service Education

A planned program at all grade levels, with the infusion of moral and spiritual values in all subject areas, calls for an intensive in-service education program. Teachers and administrators must be imbued with the tremendous importance of the moral and spiritual development of our children and youth.

* * *

LOOKING AHEAD

Moral and spiritual education is one of the most complex challenges facing our public schools today. It is basic to citizenship education and some authorities have stated that these two areas are practically synonymous.

As we enter the third century of our great nation's history, the public schools should determine to work in partnership with the home, church, and community to build agreements on basic moral and spiritual values and to share the responsibility for the kind of moral development that will make these values dynamic in the life of the community, state, and the nation.

We need more pioneering and experimentation in this difficult area. We need to develop a truly unified approach, enlisting the participation of the entire community.

Our children and young people face a world of contradictions. Man's historic struggle for liberty, freedom, and justice has carried the torch of humanity in this nation to undreamed heights. Yet these achievements of mankind are threatened with total destruction. The world we face as we approach the year 2000 is a world filled with moral challenges. The moral and spiritual strength of our forefathers gave the world the "last best hope on earth." The moral and spiritual courage and strength of a new generation must preserve for all time the blessings of a free people.

NOTES

1. H. Frankfort, *Ancient Egyptian Religions*, Columbia University Press. 1948, p. 73.
2. Oswald Spengler, *Decline of the West*, Alfred J. Knopf, vols. I and II, 1945.
3. Arnold J. Toynbee, *A Study of History*, Oxford University Press, vols. I–XII, 1935–1961.
4. *Parade*, "Keeping Up with Youth," Parade Publications, 733 Third Avenue, March 26, 1976.
5. Birch Bayh, *National Enquirer*, Lake Worth, Florida, March 23, 1976.
6. *National Enquirer*.
7. Robert E. Jenkins, *Character Education — The Elementary School at Mid-Century; Twenty-third Yearbook*, California Elementary School Administrators Association, 1951.
8. Robert R. Leeper, ed., *Emerging Moral Dimensions in Society: Implications for Schooling*, Association for Supervision and Curriculum Development, 1701 Kay Street, N.W., Suite 1100, Washington, D.C. 20006, 1975. Page V.
9. John W. Gardner, *Excellence — Can We Be Equal and Excellent Too?* Harper and Row, Inc., New York, 1961.
10. John W. Gardner, *Self Renewal — The Individual and the Innovative Society*, Harper and Row, Inc., 1963, 1964.
11. *Educational Policies Commission — Moral and Spiritual Values in the Public Schools*, National Education Association and American Association of School Administrators, Washington, D.C., 1951.
12. Los Angeles City Schools, *The Teaching of Values*, Division of Instructional Services. Publication NOCE — 15, 1966.
13. California State Board of Education, *Moral and Civil Education and Teaching About Religion*, Bureau of Publications, California State Department of Education, Sacramento, 1973.
14. *Educational Policies Commission*.
15. Raths, Harmin, and Simon, *Values and Teaching*, Charles E. Merrill Book Company, Columbus, Ohio, 1966.
16. Sydney Simon, Leland W. Howe, Howard Kirchenbaum, *Values Clarification*, Hart Publishing Co., New York, NY, 1972.
17. Dale Hill, "Value Clarification: Out of the Fog, Into the Clear, Affective House," P.O. Box 35321, Tulsa, Oklahoma 74135 (Six standard audio cassettes).
18. *Educational Policies Commission*.
19. Douglas Superka and Patricia L. Johnson, *Values in Education — Approach and Materials*, Social Science Education Consortium, Inc., Boulder, CO, 1975.
20. Lawrence Kohlberg, *Stages of Moral Development as the Basis for Moral Education*, Harvard University, Cambridge, Mass., 1971.
21. L. Kohlberg and E. Turiel, *Moral Development and Moral Education*, in G. Lesser, ed., Psychology and Educational Practice, Scott-Foresman, Glenview, IL, 60025, 1971.
22. *Moral and Civil Education*.

SELECTED BIBLIOGRAPHY

American Association of School Administrators. *Imperatives in Education.* A.A.S.A., 1801 N. Moore St., Arlington, VA 22209, 1966.

California State Board of Education. *Moral and Civic Education and Teaching About Religion.* Office of State Printing, Sacramento, 1973.

Chazon, Barry L. and Saltis, Jonas F., eds. *Moral Education.* Teachers College Press, Columbia University, New York and London, 1973.

Dewey, John. *Moral Principles in Education.* New York Philosophical Library, New York, 1959.

Educational Policies Commission. *Moral and Spiritual Values in the Public Schools.* National Education Association ar d American Association of School Administrators, Washington, D.C., 1951.

Elder, Carl A. *Making Value Judgments — Decisions for Today.* Charles E. Merrill Publishing Co., Columbus, Ohio, 1972.

Fierman, Martin C. *Building Values in the Classroom.* California Association for Supervision and Curriculum Development, San Diego, 1965.

Gardner, John. *Excellence — Can We Be Equal and Excellent Too?* Harper and Row, Inc., New York, NY, 1961.

Gardner, John. *Self Renewal — The Individual and the Innovative Society.* Harper and Row, Inc., New York, NY, 1963–64.

Kohlberg, Lawrence. *Collected Papers on Moral Development and Moral Education.* Graduate School of Education, Harvard University, Cambridge, Mass., 1971.

Kohlberg, L. and Turiel, E. "Moral Development and Moral Education," in G. Lesser (ed.), *Psychology and Education Practice.* Scott, Foresman, 1900 E. Lake Ave., Glenview, IL, 60025, 1971.

Leeper, Robert R., ed. *Emerging Moral Dimensions in Society — Implications for Schooling.* Association for Supervision and Curriculum Development, Washington, D.C., 1975.

Los Angeles City Schools. *The Teaching of Values. An Instructional Guide — Grades 1–14.* Division of Los Angeles Instructional Services, 1966.

Panwitt, Barbara. "Admittance to the Moral Domain . . . Where Schools Have Feared to Tread." *Curriculum Report,* Vol. 6, No. 2, Curriculum Service Center, National Association of Secondary School Principals, 1904 Association Dr., Reston, VA, 22091, December, 1976.

Phenix, Philip H. *Education and the Common Good.* Harper and Row, Inc., New York, NY, 1961.

Simon, Sydney; Howe, Leland W., and Kirchenbaum, Howard. *Values Clarification — A Handbook for Practical Strategies for Teachers and Students.* Hart Publishing Co., New York, 1972.

Sugarman, Harry. *The School and Moral Development.* Barnes and Noble, New York, 1973.

Superka, Douglas P. and Johnson, Patricia L. *Values in Education — Approaches and Materials.* Social Science Education Consortium, Inc., Boulder, CO, 1975.

Travers, Robert M.W., ed. *Second Handbook of Research in Teaching, a Project of the American Educational Research Association.* Rand McNally and Co., 1973.

Williams, Norma and Sheila. *The Moral Development of Children.* MacMillan, London, 1972.

Wilson, John. *Moral Education and the Curriculum.* Pergamon Press; Oxford, New York, 1969.